

THE KANSAS CITY "PATCH."

The Commons

A MONTHLY RECORD
DEVOTED TO
ASPECTS OF LIFE AND LABOR
FROM THE SOCIAL SETTLEMENT
POINT OF VIEW.

VOL. II, NO. 3.

CHICAGO,

JULY, 1897.

PHASES OF LIFE
IN CROWDED
CITY CENTERS

PROGRESS OF MANY
ENDEAVORS
IN HUMAN SERVICE

'STUDIES OF THE
LABOR MOVEMENT

NEWS OF THE
SOCIAL SETTLEMENTS

SOCIAL WORK OF
THE CHURCHES

GROWTH OF THE IDEAL
OF BROTHERHOOD
AMONG MEN



A "HOME" IN KANSAS CITY'S "PATCH."

"THIS IS a typical mansion in the 'Patch,' with the ever-present child-life; ditto dogs, and a nurse detailed from Bethany hospital for district work. The family occupying this house is a mixed one—white woman, negro husband, children, dogs, cats, pigs. The last four classes share the floor together."—[From a private letter sent with the photographs.]



SUBSCRIPTION PRICE, FIFTY CENTS A YEAR.

Entered in Chicago Post-Office as Second-Class Matter.

THE COMMONS.

Estey & Camp

Pianos...
...Organs

Decker Bros. Pianos

..... **Estey** **PIANOS**
ORGANS

Camp & Co. **PIANOS**
ORGANS

Arion Pianos

233 STATE STREET
49-53 JACKSON STREET

Estey & Camp

When you write for or purchase things advertised or referred to in these columns, mention THE COMMONS.

NEW SERIES OF "CHICAGO COMMONS."

THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

Whole Number 15.

CHICAGO.

JULY, 1897.

All are not just because they do no wrong;
But he who will not wrong me when he may,
He is the truly just. I praise not those
Who in their petty dealings pilfer not,
But him, whose conscience spurns at secret fraud,
When he might plunder and defy surprise.
His be the praise who, looking down with scorn
On the false judgment of the partial herd,
Consults his own clear heart, and boldly dares
To be, not to be thought, an honest man.

—In a Magazine published in 1830.

KANSAS CITY'S "PATCH."

**Frightful Conditions in Which Child-Life is Being
Destroyed by Wholesale.**

**Blot on the State's Fame—Extraordinary Legal
Device Which Perpetuates the Evil—
Bright Prospects of Good
Work There.**

Kansas City, Kansas, has what is known there as "The Patch." It is to be feared, however, that there is more of dire prophetic significance in the name than that community recognizes in the facts of the human life thus designated. For however facetious this designation of place and people thus nicknamed, there is a grim irony in so calling them, the bitterness of which is sure to be shared quite as largely by that whole city as by the victims of its most neglected quarter. When the reader knows what is there, he can decide whether this may not be true.

A "patch" is usually a piece of ground upon which something is grown. Let us see how carefully the soil of this one is prepared and what growths are thriving there.

HOW ITS SOIL IS PREPARED.

From those who have long lived near by and have been for years in daily touch with both this place and its people, the writer learns the following facts, with which to supplement the personal observation of appearances: The territory comprises only about the space occupied by two city blocks, and includes a little more than eight acres of the "West Bottoms." It lies between the great Armour packing houses, the railway tracks skirting the river and a street differing more in external appearance from the patch than in essential conditions. This district bears the poetical

pseudonym of "Armourdale." The land is owned partly by corporations and partly by an individual. Altho the occupancy looks as if it might be by right of "squatter sovereignty," the site of each shanty is leased by its owner for two dollars per month. There are almost one hundred of what, by poetic license, may be dignified as "houses." For only two of them are two stories in height, and the average number of spaces in each dwelling does not exceed three small, low, ill-ventilated and poorly lighted rooms. None of these habitations is connected with either the sewer or the water system. Two cisterns receive the surface drainage. Water is supplied by "driven wells"—driven thro the low, marshy "bottom" land, polluted by the neighboring packing house and stock yard drainage and by the outhouses which are shared with the inhabitants by their cows, horses and pigs. No provision has been made for streets, in place of which are irregular, unpaved, winding alleys, from eight to ten feet wide, which reek with filth, are rank with noisome stenches and swarm with children.

SEEDED DOWN WITH HUMAN LIFE.

Planted in this soil are no less than twelve hundred men, women and children. In nationality they are, in diminishing order, Austrian, Polish, Bohemian, Italian, German, negro and one Irish and some "mixed" households. The men are, most of them, said to be "single," from five hundred to six hundred of them being boarders, and almost all who work being employed in the packing houses or stock yards. Many of these shanties are owned by "clubs" of them who hire a woman to cook, wash and mend for them, the expense being shared pro rata. In one of these shanties, containing five rooms, there are five children and eight boarders; in another of four rooms a man, wife and ten boarders. The women are, many of them, young, hard-worked and "do not have much let-up in their existence." Of the children, few get very regular or sufficient schooling, and many under sixteen are irregularly at work.

THE HARVEST BEING REAPED.

While there are not a few who are far better than their surroundings and escape from the district before sinking to its lowest levels, and while it is more of a wonder that all are not worse than

that some are so bad, yet the product of this carefully prepared and planted "patch" is bad enough to startle the community responsible for both its existence and its effects, into a determined effort to stay the pest by eradicating the plague spot. The neglect of child-life is, of course, its first and bitterest fruit. In no one of our largest cities has the writer seen such evidence of shocking infantile depravity as in these reeking alleys. Such brutal disregard for the innocence of tender age and such awful oaths from lisping lips he never saw or heard. One little fellow, when told by the kindergartner of the work the children were to do, that first day of his in school, indignantly refused to do it, saying, "My pa don't work and I won't." Another, when having the "occupations" explained to him, exclaimed that he wanted "to grow big so that he could swear and smoke and get drunk like pa." Children just able to walk are the carriers of the beer cans from the lowest kind of liquor resorts to these wretched haunts, which are (God save the mark!) their only "homes."

The prohibitory law to the contrary notwithstanding, there are in the Kansas side of "The Bottoms" twenty-two saloons, more than half of which flank "the Patch," besides which, on Saturday nights, wagons from rival breweries unload kegs and half barrels at nearly every door, and then "the very dances of death begin, lasting till early Monday morning." There is said to be no need of "bad houses." Criminals from both cities of the two states are said to flee to this City of Refuge to lose themselves in its safe hiding.

WHY THE PATCH IS MAINTAINED.

To protect and perpetuate the fertility of "the Patch" and insure its prolific and perennial crops of carefully planted vice, scientifically nurtured crime, and the persistently cultivated degeneration of men and women and of boy and girl babies, a well devised legal contrivance has long been in thoroughly successful operation. For it appears that in cities whose common council and tax-payers combine to refuse making any appropriation for the support of police, there is a state law providing that police commissioners shall provide for the maintenance of the force by the fines collected from those whom they arrest. This being the case in Kansas City, Kan., what more simple and economical plan—and so *just* withal!—could there be of paying the police than to raise the money for the guardians of the peace out of this same said prolific "Patch?" Thus at one and the same time, and by one and the same set of officers of the law, the majesty of the law is maintained and just enough lawlessness is allowed to maintain the maintainers. Thus the police admirably fulfill the double function of repressing and "protecting"

crime, of punishing and perpetuating criminals, of fining and fondling the nurseries which supply both, and of making their own living by providing for the propagation of enough law-breakers to pay the requisite amount in monthly fines!

THE DESPERATE FIGHT FOR RESCUE.

If this shameful situation is either rational or economical, either good citizenship or common humanity, there are not a few citizens who fail to recognize it as such. It exists against their protests, spoken out in indignant words, and better expressed in sacrificial deeds for the redemption of this life, lost largely through lack of a common conscience and public opinion which is fully sufficient to prevent the loss. To rescue here and there "brands saved from the burning" the brave little "Bethel Mission," facing "the Patch," has fairly fought for the lives of the men, women, and little ones it succeeds in saving. This "forlorn hope" is led at the cost not merely of religious enthusiasm, but at the sacrifice of many small givers and of personal services gratuitously rendered by hard working people, led by the heroic self-denial of a self-supporting young physician, who is literally pouring out his daily life in spiritual, physical and friendly ministries to this wretched population.

Delicate and cultivated women, applying to this "open sore" of their home city the appeals for the social salvation which they heard a year ago at the Ottawa Chautauqua, have nobly rallied to the rescue of the childhood and womanhood of the "Patch." For nearly a year the Free Kindergarten has wrought its divinely preventive and formative work for the little ones, and the Industrial School and Girls' Club have corralled the boys and girls within their preoccupying and elevating influences; while through the magic leading of the little child all kinds of sweet womanly ministries are being rendered the household life in the "Patch."

SIGNS OF PROMISE.

After one season's work, the results of the kindergarten were so manifest that George Fowler, the packer, renovated and gave to the free kindergarten association a well-equipped building for the use of this their first school. Through the co-operation of a number of prominent women in Kansas City, Mo., there was added to the kindergarten an industrial school in which sewing and cooking are taught daily throughout the year to older girls who already number eighty. A day nursery and night school are soon to be opened. The support of the work has been secured by popular subscriptions from both sides of the imaginary state line dividing the two Kansas Cities, the Armour Packing Company being one of the largest

contributors. To supply the continuous personal influence without which all such work falls short of its highest efficiency and most permanent value, the social settlement idea and method are felt to be a logical and necessary development. The president of the association well expresses her clear appreciation of this in these words: "We are beginning greatly to feel the need of at least one resident family there, with whom other interested ones might spend part of the time, and by so doing accomplish a kind of work that is not at present possible."

MUST BE DONE AT THE SOURCE.

But for all the noble work that is being done with the rescue of individuals, the conditions continue to drag down many more; for every life thus rescued, many more are born into the same old molds of the lost life. For any household redeemed and removed, many household groups wait to move in. The stream must be purified at its spring; the supply must be stopped at its source. Prevention is better and cheaper than cure. It cost New York State the expense of 1,200 criminal and pauper descendants of three or four neglected, wild-growing little girls from one of its uncared-for families. It cost the West the expense of caring for 1,800 of the offspring of one pair of ancestors neglected and fostered in the State of Indiana. The only way really to redeem "the Patch" is by a threefold effort. First, to destroy the physical conditions of its existence through personal influence with the land-owners, or by publicly declaring its occupancy a nuisance, to be abated by the legal condemnation and demolition of its buildings. Why we may thus abate the fire risk or the danger from a falling building and not abate the greater sanitary and moral risk to the health and safety of a city, is inconceivable. Second, to prevent the perpetuation of such social conditions by supporting the police with money appropriated by tax-raised funds and doing away with the fine system and the temptations inevitably involved in it. Third, by preceding, supplementing and following all these efforts by the best spiritual, educational, industrial and social endeavor to preoccupy or repossess each individual life and every household involved.

THE INEVITABLE.

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fall, yet keeps unfaltering trust
That God is God; that somehow true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not.
Nor loses faith in man; but does his best,
Nor even murmurs at his humbler lot,
But with a smile and words of hope, gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate.

—Copied by a Reader of *The Commons*.



THE KINDERGARTEN IN "THE PATCH."

Horace Greeley said that the chief end of a true political economy is the conversion of idlers and useless exchangers and traffickers into habitual, effective producers of wealth. The truth in a nutshell.—*Commonwealth*.

The great difference between the real statesman and the pretender is that the one sees into the future, while the other regards only the present; the one lives by the day and acts on expediency, the other acts on enduring principles and for immortality.—*Burke*.

Notes of the Social Settlements

THE SACRAMENT OF SERVICE.

"They who enter the service of the People take a solemn sacrament: they handle the most sacred things of life, their brothers' souls. Such a sacrament may be taken unworthily.

"Society enters the service, and as it talks of its care of the poor over its wasteful dinner tables, it eats and drinks its own damnation. The many who listen eagerly to tales of suffering take the sacrament, but instead of finding life by giving themselves as comforters, they find death by wearing out their best emotions."—*Canon Samuel A. Barnett, Warden of Toynbee Hall, in "Human Service."*

I have learned how to pray, and toil, and save;
To pray for courage, to receive what comes,
Knowing what comes to be divinely sent;
To toil for universal good, since thus
And only thus, can good come unto me;
To save, by giving whatso'er I have
To those who have not—this alone is gain.

—*Ella Wheeler Wilcox, in The Arena.*

ORANGE VALLEY INSTITUTE.

Hearty Response of the Hat Factory Workers.

Second Settlement in New Jersey Opens with the Good Will of All its Neighbors.

The Orange Valley Social Institute, photographs relating to which are shown herewith, is the successor of not a few other efforts toward social amelioration, and is one of the most recent recognitions in New Jersey of the need of some work toward social unification. It is located in the heart of the manufacturing district of Orange. Numerous efforts had previously been made toward organization for social, intellectual and moral betterment of the Orange Valley, but they had all proved at best only partially effective, and for the most part short-lived. There had been a Young Men's Christian Association, a Young Men's Catholic Lyceum, a parish club of the Episcopal Church, a girls' club, a boys' club, and numberless other works of various kinds, but on the one hand there had been a lack of sufficient catholicity of spirit in these works when conducted under denominational or sectarian auspices; on the other hand there was frequently absence of the firmness and consistency of management necessary for permanency. It was in this condition of affairs that the social settlement idea commended itself to a number of

*"Practicable Socialism." Essays on Social Reform, by Samuel and Henrietta Barnett. Second edition, revised and enlarged. London and New York, 1894. Longmans, Green & Co, page 287.

men having the welfare of the community at heart and Bryant Venable, of the Cincinnati settlement and the University of Cincinnati, was secured as head worker. He came to the work the first of April, and at once began the planning. A commodious building was secured, and on the 30th of April was ready for occupancy.

RESPONSE OF THE PEOPLE.

The people entered at once into the spirit of the thing. The large majority of the 5,000 people in the Valley are more or less dependent upon the hat factories for employment and livelihood. Among the hat workers is the settlement's field. Before the house was opened the people were given to understand that it was to be their own "community house," and that its success would be commensurate with their interest in it. As a result, the house was thrown open, not by the board of directors or by subscribers to the treasury, but by the men and women of the Valley. A few of them got together, made all the arrangements for the house-warming, and on April 28th threw open the doors, and the house became the common property of the people.

In the scant three months since the house was opened the influence of its motive and impulse has extended in many directions. At present Mr. Venable is the only actual resident beside the caretaker and the housekeeper, but the fall will cease that, as several residents are expected.

SOME OF THE CLUBS.

The girls' club of Orange has become identified with the settlement. Two clubs of grown people for social and intellectual benefit, a young woman's literature and reading class, a kindergarten under the direction of Miss Helen Edwards, an experienced kindergartner of New York City, two boys' clubs, the "Johnnie Club" and the "Tanglewood Club," a penny provident bank, two base ball teams, a "Little Women Club," a mother's club are among the earliest fruits of the settlement. The "Omnibus Club" is made up of the older people, and meets for two hours every Friday evening for a lecture or concert and social intercourse. As many as one hundred and fifty persons have been present at this gathering.

HOW THE CHILDREN HELP.

With so good a start, based on the genuine affection of the people, it is hardly possible to overestimate the good that may be done thro this genuine settlement work. To the children especially it appeals. The district is less of a mere human desert than many other settlement districts—the flower-decked mountains are near—but the need of a socializing influence is apparent, and the response

to its beginnings is most encouraging. Mr. Venable, in his last letter to THE COMMONS, says:

"Scarcely a day passes in which some boy or girl does not bring in an armful of daisies or buttercups or clover from the mountain to deck our parlors with. The little boys come to us in squads on Saturdays to find out whether they cannot be of some service about the house or yard. They cut the grass, clean the lawn, carry coal and do a dozen other little things just because they love to do them. If the settlement has done this in these few weeks, what may it not do in time?"

GROUP CLUBS OF BOYS.

How the Work is Managed in the Clubs of the New York Riverside Association.

Accumulating experience with boys' clubs is proving that the best way to deal with them is under the "group system," which involves the leadership of comparatively small permanent parties of boys by more or less trained leaders. In the clubs of the Riverside Association of New York, for instance, each club consists of four carefully selected workers, with a limit of twenty boys. Each club meets one night a week. First there is a business meeting conducted by the boys, including the reading of "Club News," a weekly paper, edited and printed by the boys. The meeting adjourns with the club yell. Then follows an hour of work—chair caning, basket weaving, Venetian metal work, leather work, the making of rope mats and fret-sawing. Following the work hour is half an hour of fun. While one club is spending an evening in this manner, two other clubs meet in the gymnasium under the supervision of a skilled instructor and a competent assistant. Afterwards the boys have the privilege of a bath without charge. Afternoon classes for little boys are a feature of the system. It is from these classes that the evening classes will be recruited as the boys become old enough. The boys pay three cents each week to the club treasurer, and this is used in paying for gymnasium suits or apparatus, or to defray the expenses of outings or entertainments.

AN EVANGELISTIC SETTLEMENT.

The "Amity" Adds Distinctively Religious Work to the Usual Activities.

A short account of the "Amity" Settlement at 310 West Fifty-fourth street, New York City, is contributed to the *Altruist Interchange* by the head of the settlement, Rev. Leighton Williams. He declares that "the Amity Settlement is a church settlement. The founders believe that the church was a social community in the beginning, and that the community idea has reappeared in the best and most fruitful epochs of its subsequent history, not as a monastic establishment, bound by irrevocable vows, but by voluntary association. While social settlements are everywhere springing up, in connection with churches and otherwise, it is the special mission of the Amity Settlement to insist that the community idea is an integral part of the Christian Ideal. In addition to all the social and educational work of the regular settlement, it is doing, as the predominating feature, direct evangelistic work."



HOME OF THE ORANGE VALLEY SOCIAL INSTITUTE.

BROWNING HALL'S SECOND YEAR.

A "Fellowship of Christian Followers" One of the Features of the Past Year—New Residence Contemplated.

"The Fellowship of Followers" is a distinctive feature of Robert Browning Hall, reported upon in the second annual report of the settlement. It is a nearly unique thing among settlements, and serves to unify and give expression to the distinctively religious life of the neighborhood. It grew out of the felt need for closer spiritual unity among the Christians of the settlement and its neighborhood. "Men and women who had found in Jesus their supreme leader," the warden, Rev. F. Herbert Stead, says in the report, began to find each other out and to draw together accordingly. At the P. S. A. on September 6, the warden declared, with the manifest concurrence of the men, that the time had come to form a Fellowship of Followers, in which every one who resolved to follow Jesus, whatever his views or want of views might be on things ecclesiastical or theological, should enroll himself. On Sunday evening, November 15, after an address by the warden, slips were distributed printed thus:

"Jesus said: 'If any man would come after me, let him deny himself and take up his cross and follow me.' Meaning so to follow him, I wish to be enrolled in the Fellowship of Followers." Fifty-five men and ninety-seven women enrolled at once, and out of this nucleus has grown a most promising spiritual band.

The report shows a good work in civic ways by the residents. One strong feature is the getting of people from the crowded city centers back to the country. Three August camps have been held. A new residence is one of the contemplated improvements.

The celebration of Independence Day in the Browning settlement took the form of a meeting in favor of arbitration.

William T. Stead, editor of the *Review of Reviews*, presided. In the course of the evening representatives of the Women's Press league of Chicago presented portraits of Washington and Lincoln to the settlement.

TRIBUTE TO TOYNBEE HALL.

Percy Alden Writes of the Whitechapel Settlement in the *Mansfield House Magazine*.

In the *Mansfield House Magazine* for July Percy Alden has a striking article on Toynbee Hall, illustrated with just such views as one wants to have of the great English settlement, the drawing room, the dining room, the quadrangle. The article is not so much a history or description as an

inspiring suggestion of the spirit that rules in Toynbee. "There is an atmosphere," he says, "of toleration for differing tastes and opinions, which is very refreshing if one has lived in a narrow and restricted circle of interests." He pays high tribute to Canon Barnett—"He himself would be the last one to admit that there was any justification whatever for the title often claimed for him of 'Father of the Settlements,' and, indeed, the settlements are the direct outcome, to use his own words, of the spirit of the age, but none the less for that, as a guiding and moving influence, his personality must not be overlooked, and all the settlements own allegiance to him and are proud of his leadership. . . . May he be long spared to continue his work, guiding and advising not only Toynbee Hall, but many another settlement which owes much to his kindness. . . . No man has done more to promote right human relations than Canon Barnett."

KINGSLEY KWAN OPENED.

Tokyo Settlement Formally begins its Social Work Among the Japanese.

The formal opening of "Kingsley Kwan (House)" in Tokyo, Japan, which was reported upon in the May issue of *THE COMMONS*, is thus referred to in the *Asylum Record*, (English), of Okayama:

Kingsley Hall, established by Mr. Sen Katayama, at Tokyo, recently held its opening exercises. Messrs. Matsumura and Motoda delivered addresses. Mr. Katayama explained the main object of the Hall, which is to become a connecting link between the higher and the lower classes of the country; and at the same time it aims to impart scientific knowledge to young men. Besides, lectures on sociology, socialism, economics, and the German and English languages, will be delivered.

HULL HOUSE SUMMER SCHOOL.

The summer school of Hull House, at Rockford College, began July 10. It is not so largely attended as was hoped, and it is timely to say that in this school a notable opportunity is offered for the combination of recreation and study. Students usually stay two weeks or a month, but they will be received for a shorter time, even for a few days if desired. The courses include outdoor study of birds and plants, Browning, art history, English and letter writing, French, German, industrial electricity, physics, mathematics, gymnastics, lectures and musicales. The regular expenses, including board and tuition, are \$3 a week. Teachers and students take care of their own rooms, and give an hour a day to the general work of the house.

SETTLEMENT NOTES.

Miss Katharine B. Davis leaves the headworkship of the Philadelphia College settlement and the editorship of the *College Settlement News*, for a time at least, while pursuing a course of study and observation in Chicago.

"Welcome Hall," in the canal section of Buffalo, is a settlement that Miss Remington, who has its work in charge, lives on the ground and gives

Kingsley House, Pittsburg, declares its most vital present need to be a resident physician. "Such a present to the neighborhood can be made for a whole year for the sum of three hundred dollars," declares the *Record*, published by that settlement.

Miss Emily Malbone Morgan has in the *Kingsley House Record* for June a striking article on "Sunday Recreation," which may well be read and heeded by those, on the one hand, who would narrow the uses of the day to the Puritanical idea, and



ORANGE VALLEY SOCIAL INSTITUTE.
Some of the Bright Boys of the "Johnnie Club."

herself in a service of utter self-abnegation to one of the neediest neighborhoods to be found in an American city. Her work is under the direction of the First Presbyterian Church of Buffalo.

A report for 1895-6 of the University Settlement Association, which conducts Toynbee House, Glasgow, is at hand. We should be glad of a later report.

This acknowledgment is made of the receipt from John Howell, of Stepney, England, of a large parcel of settlement and social literature representing many activities in London.

The "Jane Club" of Hull House celebrated its fifth anniversary on June 3. It is a co-operative boarding club for young women, and is named in honor of Miss Addams.

The June issue of the *Hull House Bulletin* contains an interesting and suggestive article descriptive of the Easter Art Exhibit of the settlement. The interesting feature of the exhibit was the selection of handicraft work, to which space will hereafter be given.

by those on the other who would open it wide to mere revelry.

A valuable article concerning the history and work of the Nurses' settlement at 265 Henry street, New York, has been going the rounds of the press. We have it from the Hartford, Conn., *Post*, of June 12.

The Neighborhood settlement of the Pratt Institute, at Greenpoint, Brooklyn, is reported thro the *Pratt Institute Monthly* (published at 215 Ryerson street, Brooklyn, 75 cents a year). Miss Ovington, the head worker, reported a good year's work at the annual meeting, May 10.

"The Point and Drift of Settlement Work" is the title of a notable address by Robert A. Woods, of South End House, Boston, at a conference of charitable agencies of Philadelphia, the last of April. It is reprinted in the June issue of the *College Settlement News*, and from that in a leaflet, which doubtless may be obtained of the Philadelphia College Settlement (617 Carver street).

"God and the People."

The Commons

A MONTHLY RECORD
DEVOTED TO
ASPECTS OF LIFE AND LABOR
FROM THE SOCIAL SETTLEMENT
POINT OF VIEW.

SUBSCRIPTION PRICE

Fifty cents a year. (Two shillings, English; 2.50 francs, French—foreign stamps accepted.)

Postpaid to any State or Country.

Six copies to one address for \$2.50.

Send check, draft, P. O. money order, cash or stamps, Not above 5-cent denominations AT OUR RISK.

Renewals—The change in the date on the address label will ordinarily serve as receipt for renewals. These changes are made once in two months. In accordance with custom, and the expressed wish of many subscribers, we continue THE COMMONS to each address until notified to the contrary and until all arrearages are paid.

Changes of Address—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

Advertisements—First-class advertisements desired at reasonable rates, which will be furnished upon application.

ALL COMMUNICATIONS

Relating to this publication should be addressed to

JOHN P. GAVIT,

Editor THE COMMONS,

140 North Union Street, Chicago, Ill.

No. 15. CHICAGO. JULY 15, 1897.

VARIETY in the matter of THE COMMONS is somewhat sacrificed this month to the importance of the longer articles, of whose general interest we are assured.

IT IS a curious fact that those who criticize the social settlements because although they are doing something they have not done or been all that could be desired, are usually those who themselves have done nothing.

TOWARD the great miners' strike now in progress it would seem that unprejudiced persons could hold sentiments only of unqualified sympathy. From all the evidence at hand it seems unquestionable that the high-handed and heartless abuse of power on the part of the coal operators forced the miners to strike in sheer desperation. Of all manual toilers, these are the hardest-worked and the poorest-paid. For most of them life is a mere animal existence. It ought to be the sincere hope of every humane man that they will win

their battle, even though it be for a scarcely larger pittance at best. If they do win, it will be by virtue of a just cause, good organization, shrewd leadership and "hanging together."

THE MISSING FACTOR.

When the sign is in the window, and the dodgers have been distributed on the street corners and the hall is opened and the preacher preaches, and the people remain outside or pass by with indifference, it does not at all necessarily follow that the people's hearts are waxed hard or that they do not want to hear the truth. Indeed, other things being equal, such a state of affairs goes far to prove that there must be something the matter with the sign, or the dodgers, or the hall, or the preacher, or the benches that remain empty. Or it may be that the real trouble lies in something, or the absence of something, not mentioned in this catalogue at all. Possibly there may be, usually there is, a Missing Factor.

When the mothers' meetings at Chicago Commons were first begun, two years ago, a note of invitation was sent out to the mothers of the kindergarten children, inviting them to come to a mothers' meeting. Every preparation was made for a pleasant time. Nobody came. Then the kindergartners called on every mother, and invited her to the meeting. Two came. The next time one came—a different one. The third time two came—still different; those who came once did not come again. The faithful workers were in despair. A mothers' meeting was so indispensable to the success of the kindergarten that it seemed as if some vital matter must have been neglected. But they could not think what it could be. They tried notes of invitation, they tried personal calls, they tried going in best clothes and in worst. It made little difference. The mothers came once or twice and then staid away. It seemed a mystery.

But now after two years of friendship and living near together the mystery is solved. Every Friday evening at the Commons, a large and happy party of neighborhood women gather with the kindergartners for a helpful hour together. They talk of their home problems, their management of their children, they sing together the kindergarten songs and play the kindergarten games. They have together a cup of tea or a bit of cake, or what-not, and when they separate they clasp loving hands and say, as one dear woman said: "This meeting joys me for all the week!" And when for any reason the meeting is omitted a week or so, the mothers send word by the children: "When is mothers' meeting again?" or "It stops too long,

too long!" And those who come oftenest love the meeting the most, and the children show the influence of it. What is the secret?

The secret is just that simple one that is so easy—and so hard!—for us all to learn, that secret of personal contact, of the loving touch of loving hearts. For six months and more that meeting could not succeed, because the mothers did not know the kindergartners, and the kindergartners did not know the mothers. Why should they come to be lectured about their children by young women who did not know them or their children save by name, and who perhaps knew nothing at all about children anyway? The mothers of the boulevard would not come under such circumstances—why should the mothers of Union street?

But when the personal touch was established, when mother and teacher were sharing together the problem of the little one's temper, or untruthfulness, or physical deficiency; when all the trials and perplexities of that home were their common burden and study, then in a lovely, sisterly heart-bond they gathered, and "blest be the tie that binds" is no longer a prayer, but a fact, in that mothers' meeting.

O, you foolish ones who think yourselves commissioned to teach the poor who know often quite as much about life and its truths as you do, why will you not learn that it is an infinitely precious thing and an infinitely hard thing to help your fellow-men? Why will you try to save those whom you call "the lost" by some cheap and easy way of hanging out signs and opening halls and talk-preaching to men and women of whose life-problems you know nothing? It is easy to talk of love and of religion, but it is hard to do and to *be* love and religion. And where the easy way of mere talk fails, the hard and loving way of *being* always succeeds in the end.

NONE too soon for the "recovery of the law" from the disrespect and suspicion among the common people into which legislators and lawyers, corporations and citizens of certain types are sinking it, are the heroic efforts of a few bravely bold spirits. The very first thing necessary to recover it is the insistence that it needs recovery. This has long been more widely seen than openly admitted. It was a brave thing for Andrew S. Draper, president of the University of Illinois, boldly to declare this to be the fact in his recent commencement oration before the University of Michigan, and to impose upon this generation the duty "to restore discussion to our legislative assemblies," "to have one law for all," "to notify the millionaires and the stockholders and the directors in corporations that if they undertake to use their millions to gain special favors and overthrow our

political creed, in mad efforts to add other millions to their stores, we will punish them, as we would punish any other miscreants who break down our laws." "To hold the villains who defile the sources of the law as the most heinous of public enemies." None the less courageous or severe was the more direct and bitter charge made by Attorney C. S. Darrow upon such men in his own profession as "are mere machines for getting money, viewing life and its duties and responsibilities in exactly the same way as the pawnbroker and the trust promoter," whose "talents are for sale to the highest bidder." Even that cynical critic of democracy, E. L. Godkin, in writing in the *Atlantic Monthly* of "The Decline of Legislatures," is obliged to plead for more democracy in the form of the "referendum" and less frequent meetings of our "law-makers."

A NEW edition of the College Settlements Association's "Bibliography of College, Social and University Settlements" will be issued this fall. It will be prepared under the direction of the Association by the editor of THE COMMONS. Within a few days a blank will be sent to every settlement known to those having the work in charge, asking for information concerning the settlement. It will be of the greatest assistance in this work if those into whose hands these blanks may fall will use every reasonable effort to assure their reaching the proper persons and their being promptly filled and returned. Only in this way can settlement workers insure the mention of their settlements in the Bibliography. Failure to return a blank will, in absence of other assurance, reasonably be taken to mean the withdrawal of the settlement from activity. Upon the head workers of settlements largely depends the perfection and therefore the usefulness of the new Bibliography.

THE CLUB rate of THE COMMONS with the *American Co-operative News* is an opportunity not to be despised. The *News* is one of the best papers in its field, and the fact that it is carried on by a club of workingmen and is self-supporting adds interest to the matter. We are glad to offer THE COMMONS in so good a company.

IT WILL interest all friends of Chicago Commons to know that next year Mrs. Bertha Hofer Hegner is to train at the settlement the kindergarten assistants. A fuller notice is given in another column.

CONGRATULATIONS to the *Congregationalist* upon its pretty new dress of type. Along with its new dress it comes in an unusually interesting issue of a good and enjoyable paper.

Chicago Commons.



CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars, or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

CHICAGO COMMONS is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

Information concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

Residence.—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

COMMONS SUMMER INSTITUTE.

Kindergarten Training Class Grows Out of the Successful Work—Good Attendance and Enthusiasm.

The summer institute of kindergartners at Chicago Commons has been a success far beyond the expectations of those who arranged it. Altho there was a disappointingly small response on the part of Sunday school workers to what was, beyond a doubt, a rare opportunity for some very useful training, the gathering of kindergartners was large and enthusiastic. From Kentucky, Ohio, Iowa, Michigan, and from quite distant parts of Illinois, they came, eager to grasp the occasion, and it has been most profitable. A score of earnest young women are giving thoughtful and diligent attention to the lectures and practice work, and not a few will return to their work with a new point of view and new inspiration. The art lectures by George L. Schreiber, and the music instruction by Miss Mari Ruef Hofer, together with two stirring lectures by Professor Taylor, on "The Social Function of Education" and "The Social Function of the Family" were greatly enjoyed.

Miss Frederica Beard and Mrs. Bertha Hofer Hegner, experienced kindergartners as they are,

have been giving their best, in lectures on the fundamentals of kindergarten aim and method, on mothers' meetings, critical periods of child-life, problems of attention and will-training, Bible and other stories, mother plays, occupations, program work, etc. Two features are Mrs. Hegner's exposition of the philosophy underlying the home occupations and applications of sloyd, wood-carving, basket-weaving, etc., as carried out in the Commons work, and her description of "A Visit to Froebel's Home in the Thuringen Forest." A social is to conclude the school on Friday, 30th.

PLANS FOR A TRAINING CLASS.

An outcome of the school, and a very welcome one from the point of view of the Commons residents, is the final determination by Mrs. Hegner to try the experiment of training in the settlement the kindergarten assistants. Hitherto the assistants in the Commons kindergarten have been young women students supplied by courtesy of the Kindergarten Institute, who spent a time in the settlement kindergarten for their "practice work." Its disadvantage always was the fact that consecutive work or child-study was impossible, since the young ladies were obliged to change, for their practice's sake, to some other kindergarten after a comparatively short time. The present determination will do away with this disadvantage by giving the kindergarten children the benefit of consecutive attention and study by the same teachers, and those who take the training that of the continuous settlement residence and point of view. It is expected that the training will be complete and first-class in every respect, fitting the kindergarten to take work of any kind and assuring her of a certificate of fitness equal to that granted by any training school. Mrs. Hegner, who will have the training under personal charge, hardly needs introduction as a graduate of the Chicago Kindergarten College and the Froebel-Pestalozzi House in Berlin, Germany. She has been a member of the faculty of the Kindergarten Institute, and her work in the Commons kindergarten is becoming the model for many other settlements and kindergartens. The opportunity is a rare one, and while it is intended that this training will be especially for the benefit of those who shall work in our own kindergarten, there will be no objection to taking a limited number of additional students. Those desiring to know terms and other particulars should address Mrs. Bertha Hofer Hegner, Chicago Commons.

—Flowers from the flower mission are a weekly incident to the Commons work. With those which personal friends bring weekly and oftener they afford opportunity for a happy ministry in homes that could not be reached in any other way.

SEVENTEENTH WARD PLAY-GROUND.

Washington School Yard Opened for the Children of the Neighborhood.

By permission of the Chicago school board, the yards and basement of the Washington school, about six blocks from Chicago Commons, on Morgan street near Ohio, has been granted to a committee of the west side people, under the auspices of the west side district Bureau of Charities, for an experimental play-ground. The movement has the generous interest and co-operation of the janitor, Mr. Ackerman, who has given a great deal of labor to make the thing a success, and other friends of the workers have given generous help. Swings, a hammock or two, three big piles of sand, a lot of dry goods boxes with hinged doors, and a load of paving blocks, offer a field of playing material that goes far to offset the attractions of the streets. The committee having the matter in charge, of which Miss Mary E. Sands is the leading spirit, has been indefatigable in the arrangement of the affair, and is giving earnest service on the ground. One of the Commons kindergartners gives two hours a day to playing with the children and seeing that all goes well. Some other school yards are opened in like manner, but this is the only one in the Seventeenth Ward.

FOR THE LITTLE CHILDREN.

The Summer Kindergarten a Great Success—Money Needed to Keep it Going.

That the little children of a crowded street will eagerly grasp the opportunity to spend their mornings in the safe and helpful kindergarten is abundantly proved by the attendance upon the summer session of the kindergarten of the Commons. Nearly all of the neighborhood children who attend the kindergarten in the winter are in attendance. They have afforded a fine object lesson with which to illustrate the principles taught in the lectures of the institute. The garden blooms, the household work is well and eagerly done, and in all respects it proves to be worth while.

The only cost of the session is the board of the two kindergartners. For this we have to rely upon the friends of our work, and the gifts for the purpose have been very few and small. We shall need about \$50 to assure the success and solvency of this branch of the work.

BOOKS FOR THE LIBRARY.

Young Folks of Evanston Combine to Give The Commons a Thoroughly Appreciated Gift.

No gift has come to The Commons of late more welcome or more sure to be appreciated than the 88 volumes of tip-top story books brought in by the young people themselves from Evanston. Two clubs, "The Knights of the Round Table," composed of boys ten to fifteen years old, and "The Children's Hour Club," of girls eight to thirteen, gave an entertainment at the home of Mrs. O. F. Carpenter, and the proceeds were thus invested. The members of the clubs, to whom the settlement sends its cordial thanks, are: Alex. Gunn, president; Paul Gleberston, vice-president; Fred Fal-

ley, treasurer; Frank Carpenter, secretary; Nathaniel Carpenter, Lawrence Barker, Harold Dudley, Walter Dudley, John Flinn, Howard Johnson, Warren Knapp, Lawrence Kachlien, William Maclear, Fred Weston, and Otis Friend; and Mrs. O. F. Carpenter, president; Jessie Van Evry, vice-president; Cora Carpenter, treasurer; Anna Burchard, secretary; Anna Flinn, Bethel Knapp, Jennie Knapp, Marion Bearup, Ava Treelour, Florence Graham, Hazel Earhart, Ruth Fargo, Grace Earhart, Helen Lapham, Ruth Jennings and Isabel Maclear.

COMMONS NOTES.

—Some of the girls' clubs are continuing to meet faithfully all through the summer. But it is hard to get the boys indoors these long evenings.

—A pretty observance of a little girl's birthday in a suburban town was the mother's inviting one of the girls of our neighborhood for a visit with her at their lovely home.

—Plans are already making for the work with the boys next winter. The faithful young folks of Evanston are planning to make their service even more effective than it has been in the past winter, which is saying a great deal.

—Neighborhood mothers are finding the creche a godsend these hot days. It is a hard thing to have to lock little children into two close rooms all day while mother is at work. But that is what the creche is more and more preventing.

—Parties, couples, and single children, and not a few grown folks are leaving the Commons almost daily now for points in the country. One or two have gone for the whole summer; in nearly all cases the stay is at least a week. And it does lots of good.

—To the settlement's residential force is added the presence of the University of Michigan's resident Fellow, Jesse K. Marden, of the medical department of the university, who, under the fund supplied from the university, comes to spend the summer in observation and social service.

—By express vote of the men attending the meeting, the Tuesday night economic discussion has been intermitted until the first Tuesday in September. Even the ardor of the single taxer could not stand the heat in the low-ceilinged back room where our meetings have to be held.

—The settlement seems to be a Mecca in these summer days for ministers and others passing through the city. On a recent morning no less than twelve different parties were received and "toted" as the settlement saying is. And they are all welcome as flowers in spring! We are here to furnish a common ground and a common point of view, applicable to any point of contact, anywhere.

The notice of the opening of Goodrich House, Cleveland, O., omitted by an oversight from the last issue of THE COMMONS, would have included a very warm assurance of its success, for the response of its neighborhood has been immediate and cordial. Starr Cadwallader is headworker. The settlement is at 568 St. Clair street.

CO-OPERATIVE NEWS.—An arrangement has been made by which both THE COMMONS and *The American Co-operative News* (monthly, "an advocate of voluntary co-operation"), can be secured for a club rate of only 75 cents. Present subscribers of THE COMMONS can secure the *News* thru this office for only 40 cents additional.

Studies of the Labor Movement

CASUISTRY OF COMPETITION.*

PRESENT AND PROBABLE ETHICAL EFFECTS OF MORAL DUALISM.

Classes of Casuists: Apologists, Dualists, Protestors,
Seceders, Tolerationists.—Misgivings of Economists.—Conviction Forcing to Action.—
Tenth Labor Study.

[BY PROFESSOR GRAHAM TAYLOR.]

As boldly in theory as in their general practice some have simply denied the application and pertinency of ethics within the economic sphere of thought or action, sanctioning their separation by the claim of non-interference with "natural law." The assertions of this class of writers are put in their most uncompromising form by Professor Sumner, who, for example, declares: "The supreme result of modern society is to guarantee to every man the use of all his powers exclusively for his own benefit;" and again, contradicting, as Professor Giddings says, "the truth of both biology and history," he avers, "whenever nature yields to man an atom which he has not earned, or advances it one second of time before he has earned it, we may all turn socialists and utopists." (Sumner's *Essays in Political and Social Science*, p. 50.) Consistent as these theorists are in standing up to the logical consequences of their theory, yet they too are inconsistent enough to place about the same "natural" restrictions upon the operation of the competitive principle within their own innermost life-spheres as those who try to make their logic and their life square with each other.

HUXLEY'S ASSERTION OF ETHICAL INTERFERENCE.

Mr. Huxley was too good an interpreter of nature to admit "the cosmic struggle for existence" to be the "natural law" of man's higher social life. Indeed ethical interference "to the end of curbing the cosmic process" is recognized by him to be the natural law of normal human existence. "The practice of that which is ethically best—what we call goodness or virtue—involves," he declares, "a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-

assertion it demands self-restraint; in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect but help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it, and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than the brutal savage." (Collected Essays, Vol. IX., p. 81. Essay on "Evolution and Ethics.")

MORAL DUALISM

Another class unconsciously, or consciously, suffers the self-stultification of moral dualism. Most of them consciously accept the ethics of Christianity itself in a very restricted domain of their unevenly divided lives, which they are pleased to consider their "spiritual" or "religious" or "Christian" life, and at the same time accept the wholly unethical and absolutely contradictory principle of as unrestricted a competition as code or custom allow to be the law under which all the remainder of their life and relationships are lived. It never seems to occur to many such to put the two "water-tight compartments" of their existence near enough together even to see their incongruity, much more to compare, contrast, or seek to harmonize them.

But the attempt of others to harmonize these incompatibilities is even more pitiful in the process and more disastrous in its effects upon the moral nature. With the Rev. Mr. Malthus they profess, and preach, and perhaps even practice the "Golden Rule" and the "New Commandment," of their faith within their religious relationships. But how distinguishable from hypocrisy is it for them to justify the contradictory principle of self-interest dominating the "secular" life and economic relations by reasoning as devoid of Christian ethics as if it had never been written, "Thou shalt love thy neighbor as thyself," or "Love one another as I have loved you"? Surely it savors more of cant than of sanctity to attempt to sanction this hopeless stultification of the moral sense by theologizing about benevolence being "only the attribute of the Deity," whose "wise provision" it is that "a being so short-sighted as man" should promote the general happiness by "the passion of self-love," sharing enough of the Deity's benevolence

*In the June issue of THE COMMONS, Professor Taylor began the consideration of the conflict of Competition with Conscience, and of the question of the jurisdiction of Ethical over Economic Law. The present instalment is really a direct continuation of that subject.—Ed.]

to be "the kind corrector of the evils arising from the other stronger passion"!

SELF-STULTIFICATION OF THE CONSCIENCE.

Not a few are honest enough hopelessly and helplessly to accept this moral dualism of their own and the whole world's life, without, on the one hand attempting to justify it, or on the other hand either seeing the use or knowing how to raise their protest against it. Such is the pitiful plight in which the more conscientious and thoughtful of all who recognize the ethical ideals of Christianity find themselves in the competitive system. Summing up the harmful effects of this dualism in the domain of practical morals, Prof. J. B. Clark, of Columbia University, writes:

"It is a common remark that business practices are not what they should be, and that a sensitive conscience must be left at home when its possessor goes to the office or shop. We helplessly deprecate this fact; we lament the forms of business depravity that come to our notice, but attack them with little confidence. We are appalled by the great fact of the moral dualism in which we live, and are inclined to resign ourselves to the necessity of the two-fold life * * * * *

So effectual has been at times the separation of religious life from business life that seeming piety has, in too many cases, been consistent with business meanness. Such is the bitter moral fruit of the competitive system." (Philosophy of Wealth, p. 157.)

CONSCIENCE IN REVOLT.

There is, however, a persistent and growing revolt of conscience against this enforced duplicity. Within the century it has come more from the ranks of the industrial classes, because as an eminent economist admits, "workmen have heretofore been the most frequent victims of predatory competition," "the extreme results of unbalanced competition are suffered by the laboring class." In the labor unions, in which they have stopped competing among themselves in order the better to compete as one body with their employers; in the strike and the boycott, and in the socialistic, commu-

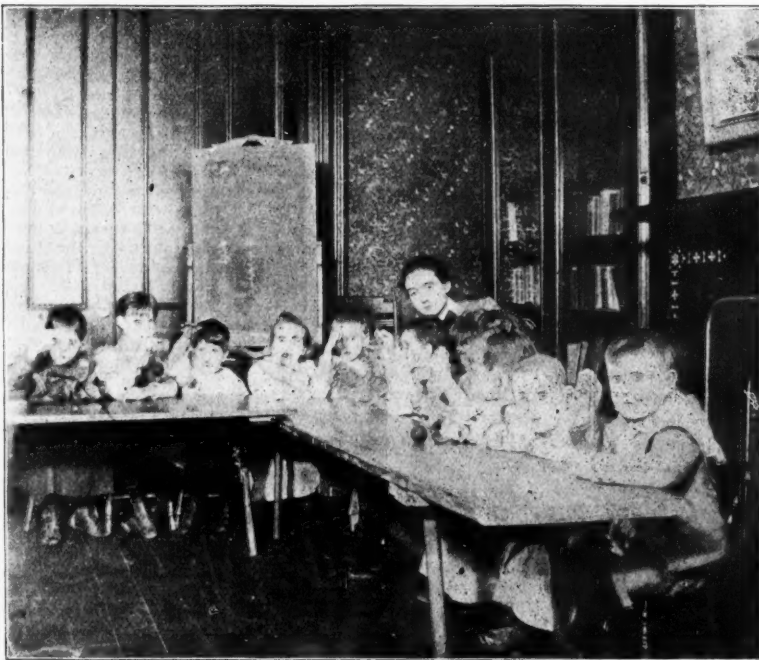
nistic, or anarchistic expedients to destroy the competitive system, the "still small voice" of labor's conscience has found thunder tones in which to articulate its sense of injustice to the closing decade of the Nineteenth century.

MORAL PROTEST OF SECEDERS.

All along the centuries, a continuous succession of protestants have made their impressive protests heard in forms differing as widely as the patristic literature of the church differs from modern economic pamphleteering. Both by their religious scruples and their industrial hope or despair men have never ceased to secede from the prevailing individualistic industrial system, from the time of the voluntary communism of the Pentecostal church to that of Tolstoy's abjuration of the world's ways. However small or large, temporary or permanent, foolish or wise, extreme or moderate, ruinous or successful these communities of seceders have been, they have one and all lodged their appeal for a better order of the common life with their protest against a worse, whether in the asceticism of religious orders or in the communism of industrial communities, in the isolation of co-operative commonwealths or the partial abandonment of competition in profit-sharing shops.

STAND TAKEN AGAINST COMPETITIVE SYSTEM.

Less extreme yet more formidably destructive to the competitive system is the quiet stand being



ORANGE VALLEY SOCIAL INSTITUTE.
Group of the Little Ones and their Kindergarten.

taken everywhere by men, with as much mind as conscience, with no less economic knowledge than ethical conviction, for a more moral and therefore more rational order of industrial life. Some of them say with Arnold Toynbee:

"Competition we now recognize to be a thing neither good nor bad; we look upon it as resembling a great physical force which cannot be destroyed but may be controlled and modified. We accept competition as one means, a force to be used, not to be blindly worshipped, but assert religion and morality to be the necessary conditions of attaining human welfare. . . . When we have done our best with competition, when we have controlled it and modified it, the fullest life will not be reached without religion and morality. . . .

The whole meaning of civilization is interference with this brute struggle. We intend to modify the violence of the fight and to prevent the weak being trampled under foot." ("The Industrial Revolution in England," pp. 20 and 86, Rivington, Ed.)

MISGIVINGS OF ECONOMISTS.

With Prof. J. B. Clark more and more economists hold:

"If competition were supreme it would be supremely immoral, if it existed otherwise than by suffering, it would be a demon. Nothing could be wilder or fiercer than an unrestricted struggle of millions of men for gain, and nothing more irrational than to present such a struggle as a scientific ideal. If it be pruned of its greater enormities, as in actual life is done, if combinations restrict its field and if arbitration and co-operation assume some of its functions, it still requires discernment to see the agency of moral law amid the abuses that remain. If, however, the sole end for which the process is tolerated is the suppression of a greater and more general injustice, and if a superior power is ready to abolish it whenever it fails to fulfil this end, it may be classed, not as an ideal, but as an available means of approaching an ideal. In this view only are we secure from the blank confusion of supposing that the comprehensive field of economic life is alone outside of the controlling influence of morality. If . . . the ethico-economic rule of 'every man for himself' were a recognized principle of action, the result would be a society composed, indeed, of men, but completely dehumanized in its organic action. It would be a collective brute."—"Philosophy of Wealth," pp. 219 and 133.)

Thinkers who with Prof. Sidgwick, the English economist, cling to the Ricardian political economy, in the absence of any more fundamental system, are so doubtful as to its ethical tendencies as to raise the question:

"Whether, namely, the whole individualistic organization of industry, whatever its material advantages may be, is not open to condemnation as radically demoralizing. Not a few enthusiastic persons have been led to this conclusion partly from the difficulty of demonstrating the general harmony of private and common interest . . . partly from an aversion to the anti-social temper and attitude of mind produced by the continual struggle of competition, even when it is admittedly advantageous to production. Such moral aversion is certainly an important, though not the

most powerful element in the impulses that lead thoughtful people to embrace some form of socialism. And many who are not socialists, regarding the stimulus and direction of energy given by the existing individualistic system as quite indispensable to human society as at present constituted, yet feel the moral need of some means of developing in the members of a modern industrial community a fuller consciousness of their industrial work as a social function, only rightly performed when done with a cordial regard to the welfare of the whole society, or at least to that part of it to which the work is immediately useful." (Sidgwick's *Principles of Political Economy*, p. 385-590 as quoted by Gladden in "Tools and the Man," p. 254.)

PROTESTING SUBMISSION TO DUALISM.

Many individual Christians take temporary refuge, at least, in the attitude advocated by Prof. Henry C. Adams, who, while insisting that the Christian is, for the present, "obliged to accept moral dualism," yet declares:—

"A true disciple of Jesus, by which I mean one who desires above all things else that Christianity should become a social force, positive, aggressive and directive in character, must assume the ethical teaching of Jesus as an unalterable premise in the discussion of every social, political, industrial, or personal question. The actual business conduct of man at the present time is conformed to the rule of the Justinian Digest, which says: 'In purchase and sale it is naturally allowed to the contracting parties to try to overreach each other,' and in so doing disregards the rule of Christ, which says: 'Whatsoever ye would that men should do to you, do ye also unto them.' The former is the heathen rule of conduct, the latter is the Christian rule of conduct, and it is not too much to say that in business affairs the commercial spirit of the Nineteenth century is essentially heathen. It is indeed an exceedingly difficult role the Christian as a business man is called upon to assume. For while holding strenuously to the highest law so far as faith is concerned, he is obliged to conform in large measure to the rules of conduct adopted by those with whom he has business dealings. He is obliged to accept moral dualism not only as inevitable, but under the legal conditions and commercial customs of the times, as in the highest degree moral. What makes him a follower of Jesus is not his refusal to recognize that in a business transaction, each contracting party tries to overreach the other, but that he recognizes it to be at variance with the law of Christ. He is justified in protecting his own interests by methods which the law calls honest; but if he be a Christian he will assign to himself as the highest aim of life the task of doing what he may to so change the laws and customs that the old Christian conception of 'A Just Price' and the modern Christian conception of equal opportunity for all may become a realized fact. Not till then will the necessity for moral dualism pass away, and not till then can the law of Christ exert its full influence as a social force and bestow all the blessings of which it is capable." (Address on "Christianity as a Social Force," before the Students' Christian Association of the University of Michigan.)

ACTION TO FOLLOW SUCH CONVICTIONS.

Such positions as are taken by these men are confessedly temporary and transitional. To what

they may lead others, if not themselves, is not yet to be discerned. But it is plain enough that many cannot abide long in them, nor stop short of some action prompted by such deep conviction. When enough kindred spirits take their stand thus far out of the existing order, they are sure to combine to go still farther. To take advantage of human necessity by selling in the dearest and buying in the cheapest market, cannot long continue to be considered consistent or compatible with a moral, not to say a Christian, life. Orthodoxy of life will yet be as essential a test of anyone's Christianity as orthodoxy of belief. Heresy of heart and conscience will yet be a surer excision from the Christian body than heresy of the head. Sooner or later no one will be recognized as a Christian who will not profess faith in the ethics of Jesus as the rule of practice, and who does not honestly endeavor to do the things that He says. For, as Prof. Adams further affirms, "the infidelity of our century—and this is the only form of infidelity to be feared—is the disbelief in the Golden Rule of conduct, and," he adds, what many of the loyalest children of the church are profoundly convinced of, that "if Christianity ever comes to assert a positive influence in the direction of the affairs of men, it will be through the persistent assertion, on the part of the disciples of Jesus, that this rule is paramount, that it is universal in its application, and that every interest opposed to it is an unchristian interest." The social organization of the moral force now being generated in individuals is inevitable. If the power that tolerates and controls competition is moral, as Prof. Clark affirms, when it socially organizes itself it may be expected to exempt larger and larger areas of the common life from its divisive sway, and reduce the baleful existing moral dualism to the moral monism of seeking first the Kingdom of God and its righteousness. Whatever earthly form the righteous order thus sought may take, it will be that "Kingdom," and whatever organization mobilizes the moral forces that bring it in will be "The Church."

REFERENCES.

- The Philosophy of Wealth, J. B. Clark. Ginn & Co.
 The Distributive Process, Clark & Giddings. Ginn & Co.
 Wealth and Moral Law, E. Benj. Andrews. Hartford Seminary Press.
 Tools and the Man, Washington Gladden. Houghton, Mifflin & Company.
 The Wages Question. Francis A. Walker. Henry Holt & Co.
 The New Obedience, William Bayard Hale. Longmans, Green & Co.

[NOTE.—There will be at least one more study of this phase of the labor question, and it is likely that at the end of this part of the discussion there will be need of a "quiz" upon points suggested during the discussion. With this in view it is suggested that any who desire to comment upon matters raised during the past three papers, whether of personal misgivings or experience, or general considerations, will feel at liberty to write of these things. Professor Taylor will discuss in a later "study" the points thus brought to issue. Communications intended for such a purpose may be addressed to Professor Taylor, or "Editor of Labor Studies" in care of THE COMMONS.]

Literature and Bibliography

SETTLEMENT LITERATURE.

Some Books that are Fundamental in the Field of Social Study and Service.

In response to a constant request, we devote this department this month largely to a note of certain works which many settlement workers have come to regard as fundamental. The first of these works is "Practicable Socialism," by Canon S. A. and Mrs. Henrietta Barnett. This book has been called "the Bible of the settlement movement." As to its title, it is decidedly misnamed, from the title of one chapter, for it has nothing whatever to do with socialism. It is a field-book of social service, and reflects the underlying motive of the essential settlement movement better than any other book that we know. None can read its chapter on "Human Service" and remain uninspired by a motive to do and to give and to be in the behalf of fellow-men. Other notable chapters are "The Children of the Great City," "At Home to the Poor," "University Settlements," "Pictures for the People," "The Work of Indignation." (Longmans, Green & Co., New York and London.)

Another book calculated to arouse a desire to serve, and giving some useful outline in the direction of ways of doing it, is Josiah Strong's trumpet-call to organized Christianity, "The New Era" (Baker & Taylor Company, New York.) Robert A. Woods's "English Social Movements" is a work by a settlement worker and from the settlement point of view. Its chapter on "University Settlements" is a classic in its field. The essays in social reform entitled "Philanthropy and Social Progress" (T. Y. Crowell & Co., New York), two remarkable addresses by Miss Jane Addams, on the subjective necessity and the objective benefits of settlement residence. They reflect with inspiring clearness the spirit that motives the work of Hull House, to which Miss Addams has given the best nine years of her life.

"Hull House Maps and Papers," also published by the Crowells, is the most important piece of settlement literature emanating from the settlements themselves. Its colored maps showing nationalities and family wages in a Chicago slum district are unique in scope, usefulness and significance.

Professor George D. Herron's "Social Meanings of Religious Experiences" (Crowell) is a series of lecture-sermons first delivered at the Chicago Commons School of Social Economics in August,

1895. They are rarely inspiring and represent the author's most constructive message. Their title clearly suggests their scope and purpose.

"Ruling Ideas of the Present Age," by Rev. Dr. Washington Gladden (Houghton, Mifflin & Co.) is another impressive book, calculated to arouse interest in the fundamental problems of the day, and the spirit in which they are to be met.

Of technical writings on the subject of settlement methods and matters there is nothing equal to the pamphlet (obtainable only through THE COMMONS) embodying the papers and addresses on "The Social Settlements and the Labor Question," given at the National Conference of Charities and Correction at Grand Rapids in June, 1896. Through THE COMMONS is to be obtained also the "Bibliography of College, Social and University Settlements" issued by the College Settlements association.

In later issues of THE COMMONS, other books new and old, of special interest or value to settlement workers, will be referred to from time to time.

SOCIAL VALUE OF THE SALOON.

A decidedly unusual treatment of the saloon question is made by E. C. Moore, who for a year or so has been a resident of Hull House, in his article in the *American Journal of Sociology* for July, entitled "The Social Value of the Saloon." That current ideas of the saloon, especially those upon which indiscriminate denunciation and prohibition are based, must undergo important modifications is a belief common among settlement residents. The fact that the saloon is the result of natural causes and supplies certain legitimate demands is the basis of Mr. Moore's paper, and as a whole it cannot successfully be attacked. He has unduly emphasized less important parts of his theme at the expense of more important, and has been dogmatic at points wherein his information is least assured, as for instance in asserting the harmlessness of moderate quantities of alcohol. The important part of his paper is his clear exhibit of the fact that the saloon, with all its evils, does supply real social needs, that it can be combatted or supplanted only with that fact in view. The rest is more or less immaterial.

FOR MOTHERS AND TEACHERS.*

"Stray Thoughts" is an unfortunate title to attach to any serious work of literature, and is especially inappropriate for the good book for mothers and teachers which Lucy H. M. Soulsby has given in the enlarged revision of her former "Stray Thoughts for Teachers." It is not a volume of "stray" thoughts, but of very carefully worded and direct thoughts upon some very timely and important subjects. Teachers and mothers will find it both useful and instructive. Especially timely are the chapters on "Mothers and Teachers, or the Division of Labor," "Home Rule, or Daugh-

ters of To-day," "Wanted, Moral Training," and "Home Education," the latter containing a list of poems to be memorized, a list of books to be read aloud, and a library for "elder sisters"—those who are teachers at home. The work is solid and with reservations for differences of opinion on some points, altogether profitable.

A SOCIAL MUSEUM.

Bureau of Sociology and Labor Established in Paris.
—Privately Endowed but Publicly Useful Institution Which Would be Useful
in This Country.

Lack of space only has prevented mention before of the nearly if not quite unique "Musée Social" recently opened in Paris. It is a privately endowed but public institution, the object of which is to pursue and facilitate the study of social, and especially labor, questions in all parts of the world. It is a sort of elaborated labor bureau, supported by private funds, furnished by the Count de Chambrun, who established an endowment for it of \$328,000. Its objects are "to place gratuitously at the disposition of the public, documents with collateral information, models, plans, constitutions, etc., of social institutions and organizations which have for their object and result the amelioration of the material and moral situation of the laboring classes." As far as possible it avoids mere academic discussions, and confines its attention to matters relating to practical labor questions. In a building owned by it, it has accumulated a library of all the principal official reports, publications of private associations and industrial organizations, and private treatises printed in all languages bearing upon practical labor problems. It has fitted up rooms for lectures and meetings and for students who desire to make use of the library. It has a permanent exhibition of models, plans, etc., of workmen's houses, devices for preventing accidents, constitutions of social institutions of all kinds. It provides for lecture courses on labor problems.

CONTRIBUTIONS BY THE MUSEE.

As regard its own direct contributions to a knowledge of labor conditions, it from time to time organizes special commissions in France and in foreign countries to inquire into labor subjects of present practical importance. The publications of Musée Social naturally constitute a very important part of its work. Of these there are several kinds. It issues from time to time volumes in a series entitled *Bibliothèque du Musée Social*, which give the results of its investigations and other material representing the results of original research. The second class of publications consists of more frequent bulletins or *circulaires*, as they are called, for the publication of shorter contributions. There are two series of these bulletins, the first of which is intended for a wide gratuitous circulation among the working classes and is devoted to giving information concerning recent happenings relating to labor, such as the meetings of labor congresses or organizations, social legislation, etc. The second series embraces studies more in the nature of economic monographs. A most important feature of these bulletins is the valuable bibliography of reports and works relating to the question under treatment, which is always appended.

*"Stray Thoughts for Mothers and Teachers. By Lucy H. M. Soulsby. London and New York, Longmans, Green & Co. Cloth, 16mo, 210 pp.

THE COMMONS.

A. C. McCLURG & CO.

BOOKSELLERS

PUBLISHERS

STATIONERS

. CHICAGO .

Offer a complete stock not only of the lighter books of the day, such as in FICTION TRAVEL, BELLES LETTRES, etc., etc., but also take pride in their large and careful selections in such departments as

Sociology, Economics,
Political Science and Finance

The Books on Sociology, referred to from time to time in CHICAGO COMMONS, can be obtained of

A. C. McCLURG & CO.,
WABASH AVENUE AND MADISON STREET
CHICAGO

P. F. PETTIBONE & Co.

INCORPORATED

PRINTERS
STATIONERS
BLANK BOOK MAKERS

Chicago
Manufacturers of

PATENT FLEXIBLE

Commercial

FLAT OPENING BLANK BOOKS

Lithographing

48 and 50 Jackson Street

CHICAGO

Novelties in
Stationery Articles
Society Stationery and
Engraving

SPECIAL
ATTENTION TO
CHURCH
WORK

Out-Door Sketching Classes

In Charcoal, Pencil, Crayon, or in
Oil or Water Colors

For Teachers and Others

Excursions to Chicago Parks, Afternoons,
and Saturday Out-Door Classes from 9 till 12, and
2 till 5 o'clock.

TERMS—\$1.50 per month for class from 4 till 6 o'clock,
(One afternoon a week.)
\$2.00 per month for either one of Saturday classes.

Address

GEORGE L. SCHREIBER, 140 North Union St.

YOU CAN KEEP UP TO DATE

We
Read

Practically every Periodical and Newspaper
that is published. If you wish to know all
that is printed on any particular subject, we
will clip it and send it to you. Rates, \$1.00
to \$5.00 per month. Write for particulars.

THE CHICAGO PRESS CLIPPING BUREAU

56 Fifth Avenue, CHICAGO

THEO. WIESE, Manager.

When you write for or purchase things advertised or referred to in these columns, mention THE COMMONS.

THE COMMONS.

SETTLEMENT LITERATURE

To be
Obtained
at
Nominal Cost
Through the

Bureau of
Settlements

Conducted
by
THE
COMMONS

1. Social Settlements and The Labor Question

Reprint of the Proceedings of the Social Settlement Section of the National Conference of Charities and Correction, 1896. The best general discussion of the Social Settlement. Single copies, 10 cents, three for 25 cents, postpaid.

2. Bibliography of College, Social and University Settlements

Compiled by Miss M. Katharine Jones for the College Settlements Association. A list with descriptive notes of the Social Settlements of the World. Free to any address on receipt of 2 cents postage.

3. Arnold Toynbee

A Monograph by F. C. Montague, Fellow of Oriel College, Oxford. With an Account of the Work of Toynbee Hall, by Philip Lyttelton Gill, M.A., and of the New York City Neighborhood Guild, by Charles B. Stover, A. B., Johns Hopkins University Studies, 1889. Fifty cents per copy.

4. Studies of the Labor Movement

By Professor Graham Taylor. From their beginning in September, 1896. Full set of the studies to date, in past issues of THE COMMONS. Fifty cents, postpaid.

5. Chicago Commons Leaflets

(No. 1.) "Foreign Missions at Home." The comment of a Japanese Missionary upon the resemblance of Social Settlements to Foreign Missionary Homes. (No. 2.) "Frank W. Crossley—A Modern St. Francis," some account of a rich Englishman who made his home among the poor. These leaflets in any quantity at two for one cent, postpaid.

Address, for these, or for information concerning the Settlement Movement.

Editor of THE COMMONS

140 North Union Street. Chicago, Ill.

GOING TO CHATTANOOGA
The NASHVILLE CENTENNIAL

THE BEST WAY IS THE



WITH STOP-OVER AT

MAMMOTH CAVE, KY.

AND

WEST BADEN AND FRENCH LICK
SPRINGS

"The Carlsbad of America."

THROUGH SLEEPERS
TO WASHINGTON AND BALTIMORE.

FRANK J. REED, G. P. A.
CITY TICKET OFFICE, 232 CLARK ST.
CHICAGO.

Columbia School of Oratory

SUMMER SESSION, 1897

JULY 6 TO 31

Elocution Physical Culture
Bible Reading Voice Culture
Extemporaneous Speaking
Lectures and Readings
Gesture ❀ ❀ ❀ ❀ ❀ ❀

For circulars, address,

MISS MARY A. BLOOD, Principal,
Steinway Hall, 17 Van Buren St.

THE
DESPLAINES
PRESS
P. F. PETTIBONE & Co.
CHICAGO

